
The Liberalist

MY OWN

*"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room,
Let me but find it in my heart to say
When vagrant wishes beckon me astray,
This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in my own way."*

By Henry Van Dyke.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley Editor

Grace Thayer Bradley Associate Editor

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MEDITATION

"Eternal, and with that we would pause, for with that name and with that conception to us is included the entire range of human life and its relatedness to the everlasting.

And, so, it is with a great sense of need and a great recognition of that need that we approach in the stillness and quiet of this sacred moment. Open our hearts and our minds for the presence of the sacred host of the Everlasting, and we know that with that presence there shall come healing on the wings of the morning, quiet after the turmoil and chaos, rest after the confusion and noise, peace after the conflict.

So, a great company of us gathered here, and a vast company that we cannot see, gather up life just as we have lived it, all of our sins and failures, all of our losses and gains, all of our hopes and fears, we cluster them, we gather them and into thy presence we bring them, knowing that thy Heart understands, thy Mind comprehends and we shall be cleansed and every sin will be washed from our lives, and every fear be eradicated. Thou

art the Everlasting. No matter what we have been, or how we have stumbled and fallen and injured ourselves, Thou dost forgive. And so, today, we would gather up everything, all life, and bring it into Thy presence, knowing that in the alchemy of Thy Love there shall be cleansing and healing. The things we sought after will no longer satisfy, the narrow materialism and provincialism of life will no longer meet our need, it is the divine we need, not human kind; it is the eternal which is our resting place. We tried everything else and found it false and cheap and shoddy, and under the glare and glitter of life it has faded away. Now we know our need, and we know that every need can be supplied.

So from everywhere we would take this expression, from the sick in the hospitals, from the worried in the homes, from the lame and the blind, from the very old who are finding life hard, from all the worried and anxious. By the one miracle of Love, we would see life in terms of the eternal and we would know that THOU ART GOD."



"HOW TO MASTER FEAR"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church
of Chicago, January 21st, 1934

"About the only opportunity which I have of keeping myself informed of what the people are thinking and what their difficulties are, is the ever increasing devotion which I give to our radio letters. The opportunities of coming in contact with the members of the church are somewhat limited, but I devote much time and appreciate the opportunity of reading the communications of our radio friends. Every letter which is sent to this institution that is authenticated by name and address—I do not see any anonymous communications, I do not open the mail—but I do read every letter that is sent to the Peoples Church of Chicago from our radio listeners where the address can be verified by street number or telephone number, other communications never reach my consideration at all.

One of the things which I find in going over the mail, and I do it regularly and carefully, it is a great source of inspiration to me—is to be found in how people gravitate toward the opportunity of revealing the depth of their own individual problems. I do not think that I am ever more highly complimented, nor do I ever feel more that I am really accomplishing something than I do when people bring me their difficulties, their problems, their anxieties and their fears, that is the highest compliment that can be paid me. When someone is really in need, when some dark fog has settled down upon their mind, or when some brutal experience of life in the home may have mutilated their happiness, when some financial disaster has overtaken them, or when it is some problem of their own personal morality that is giving them difficulty and consternation, and then when it

is possible for them to sit down and write to me about it and I read between the lines of their utterances, then I feel the need of just such sermons as I am now attempting, and then I feel the need, probably, of never attempting any other kind. I feel that perhaps the distinct mission and purpose ought to be one of helping individual human hearts and individual lives, and all this week I have received many, many letters that were personal confessions of personal conditions, physical, mental, but all of them revelations. Only on my way to the church this morning, a special delivery messenger brought me a letter of about 10 to 12 pages of large note paper, sincerely and honestly written by a citizen of the North Shore and Wilmette who is tremendously influenced by the recent tragedy of Mr. Brundage, and who feels that when a thing like that happens there are a lot of people at the breaking point, and one tragedy never occurs alone. When ever a man of great prominence, as Mr. Brundage was, finds something in his life philosophy that when the presence of the means of self destruction suggests itself there is a complete collapse of moral power to fight the temptation vigorously, that has a psychological effect upon thousands of others who are on the fringe and borderland and who are finding life difficult and serious and who have not the strength and courage and the will to carry on. And this letter which I received less than an hour ago is a letter which contains just such evidence of alternative. This letter intimates to me that before nightfall, unless something had come into the life of the writer—I do not know

where he is in this congregation this morning or not, I do know that the letter said that he would know and hear what I said, so I do not know whether he is present or listening somewhere—but it constitutes and presents me with a great challenge and with what I consider is a great opportunity.

Every letter which I have received since the sermon which I preached on the first Sunday in January on 'Courage' has said to me something like this: 'Now, my dear pastor, you told us a lot about courage and you related courage to the larger problem of fear, but you did not let us hear anything in the sermon on 'Courage' as to what we could do to master fear. You very definitely stated the problem, but just as definitely you avoided a solution.' Almost every letter which I have had in regard to the problem of this morning was clothed in just some such phraseology, with some such reaction, and so I said: 'If it is true that I did not give any concrete technique by which we could master the fears of life, then it might be well for me to make a test,' and so that's the effort of the morning. I think everyone here and all who are listening will agree immediately that the value of any such discourse must rest on its autobiographical character. In other words, we are not strenuously concerned in merely stating indefinite principles that have to do with the thought of fear. I am not entering into a philosophical discussion of fear, nor a purely academic discourse of fear. I am not interested in fear this morning as the psychiatrist alone, or as the philosopher; I am interested in an honest effort to say something to the vast multitude,—and you will never realize how vast it is until you stand in the position in which I stand, to be the recipient of all the expressions of those obsessions which dominate and prevent the highest expression of life in terms of beauty, peace, happiness and poise—you will never know

how vast it is, I have not the remotest idea even, down through the years, of the unhappiness and havoc and turmoil that takes possession of individual lives, because they have never mastered and never overcome this tendency of fear. Consequently, if there is any value in anything I say, it must be the value which is from actual personal experience, and consequently if I seem to talk rather extensively this morning about myself, in the sense of my fears and the difficulties which I have had in overcoming them and the processes which I am attempting to utilize and still bring on a continuity of vitality in regard to fear, I want you to know that it is only because I want to be helpful and not because I want to deal in terms of abstractions or make deductions along general lines.

I like you, was born with a tendency toward fear. I had, as a child, many fears, fears that were commonplace to all child life. I remember one of the greatest fears early in life, and that is the interesting thing about it, was the fear of death. I remember distinctly that on my uncle's farm, which was 2½ miles from where we lived, on one corner of an adjacent farm there was a little white wooden structure known as a Free Methodist Church. I don't know that many of you know anything about a Free Methodist Church, but it is one of intense loyalty to the so-called fundamental attitude in religion and it manifested itself very frequently in all sorts of abandonment, screaming, jumping, choking, clapping of hands. When I was a little boy, my aunt, my mother's sister, belonged to this church, and so every opportunity I had I went up to my uncle's farm because I was fascinated by this little church. I just loved to hear those country preachers preach. You had no difficulty in hearing them, I assure you of that, but they had a most vivid and vital theology and it was all based upon fear,

and almost every sermon had something to do about God punishing somebody for something somebody did. There was never a sermon preached that did not have a picture of hell and its flames, and there was never a sermon preached there that I ever heard as a boy that did not incorporate all the viciousness associated with a theology which does not answer the problem of fear but creates it. Consequently, in my early years I had that experience and I can remember—I recalled it last night when I was thinking about this morning, I remember it as though it happened only yesterday—one night after going home from the “revival,” as they were called; and this minister had preached about hell and had held us all so close to the flames that we were all but scorched, and I had heard all of the tragic theology of that point of view, and in the night, I remember awakening and my heart was pounding and thumping away until I thought my hour had come, and I remember getting out of my warm bed, it was in the winter and it was an old fashioned country farmhouse and we were tucked up in the bedroom near the garret, and there were two stoves in the house, one in the kitchen and the other in the living room, and it was two o’clock in the morning on a cold winter night, with both fires out, you must know that it took some energy and fright to force me to go down stairs and do what I did. I left the warmth of my bed and went to the bedroom of my aunt and uncle and awoke them and said to them: ‘I am going to die, this is my last night on earth, I want you to get up. Is there anything you can do?’ I was afraid of death. That was one of the primal fears of my life, and the mere fact that in my own experience I have evolved to the point where fear of death is completely obliterated from my consciousness, I can truthfully, honestly say, in this presence, at this moment, that I have absolutely

banished any thought of fear connected with death.

I have seen death constantly. There is not a week that I do not stand beside three, four or five, men and women, and children sometimes, who have passed through this experience of death. I am constantly being called to the hospital to stand by the side of them in operating rooms. I put my arm around them on their deathbeds in their homes, and I am constantly seeing people pass out, over 100 of them, I think, every year in the funerals which I have, and yet with the theology which I have embraced I can face the issue of death without fear. It took many years, it took a great struggle, but to me its no longer exists. I think of death with awe. I think of it with mystery, but I do not have any fear whatever about it.

Now there were other fears, many of them, fears that you have and that we all have, universal fears, the type that constantly suggest themselves to all of us that involve our health, our position, what the unknown tomorrow may bring, fears for the members of our family, fears that some time the hour will come when it will be necessary for us to say ‘Farewell’ to someone we love very very much and that they will go out of our lives on this plane forever. Life is constantly obsessed with these fears.

I am not primarily concerned with those fears which are developed to the extent that the individual has become a case. Most people who are dominated by intense fears, unless they learn the technique of overcoming and mastering them, are in rather of a dangerous territory, because there is tendency for the problem to feed upon the groundwork created for it with the fear, and when you have evolved to the extent that your fear has become an uncontrollable obsession and you cannot bring to the administration of your difficulties any of those fine attitudes that are associated with the sobriety of rea-

son, and if you have gone to the point where you cannot quietly sit down, perhaps alone, look at these fears and say to each one of them: 'Come in now, out of the dark into the light, let me take you one by one. You are attempting to control me, you are attempting to dictate my life, you are making me miserable and unhappy, you never leave till the last moment when I fall asleep at night, and you suggest yourself to me the first moment that I awaken in the morning. You are my constant companion, but no one can live as close to me as you are living without undergoing a microscopical examination of my reason. You have bossed me long enough. You have dominated me long enough, I am going to analyse you, I am going to put you under the microscope of my reason and I am going to show you the unreality that you are. I am no longer going to permit your dominance and your decisiveness for me.' There is no danger for any individual anywhere who can take that attitude toward fear. You are already on the way to recovery. You have already passed the most difficult corner. You have already started on the highway of the enrichment and the unfoldment of blessings which constitute the beauty of life.

My first suggestion to any fear-dominated mind,—I shall not classify fear, whatever it is, money fears, health fears, family fears, whatever they are, fear of what people will say, the necessary reactions that come to yourselves when you have been ignobly treated by someone that did not warrant such treatment, let's not, for the moment, classify it, will you do this for me? I know that there are thousands of troubled hearts and minds listening to these words, and I know there are hundreds gathered in this congregation this morning, and I know because I am human too, and because I love humanity. I know if you will take my little advice this morning that you will be surprised at what will happen

in your own lives, and my first suggestion is: Kindly, kindly do not consider self-pity; don't pity yourselves; self-pity is dangerous. Don't say to yourselves ever 'Why should I have to suffer like this? I have never done anything to anybody except to be good and kind to them. Why should I lose my money, I have never made a dishonest dollar in my life and I have always tried to do good with my money.' Don't say that. The psychological reaction to that is disastrous to begin with. You must not begin there, that is not the place, self-pity only helps, it does not solve. Do not go to those seeking pity. Don't look for a crutch. Don't look for something to lean upon. Don't begin by going to someone and saying to them: 'O, why should this happen to me, me! Why should it happen to me?' Please eschew that technique carefully and studiously. Don't bring in self-pity, but take your fears—you know what they are—I, today, as the minister of this church, trying to be a shepherd of the air and to my people, if I were to stand here and recite for you the fears which I have, some of you would probably be dumbfounded if you knew, as you are sitting here today, the vitality and heroics of these words, and if I were to recount my own personal fears to you, you would be astounded. You would say: 'What fears can Dr. Bradley have, a man like that?'

I want to make a confession, I have many fears, and were I to let my fears run me, or dictate to me, or control me, I never could get into this pulpit again. If I permitted my fears to be in command of my life, they would break me physically and mentally in one month. That's what my fears are, and the technique which I am attempting to apply to my own individual development with life is to be found in the fact that I take my fears and do not make the effort merely through the denial to say that they do not exist. Now, what's

the use of deceiving ourselves? What is the use of that? Why do you say to yourself that your fear does not exist when you know very well that it gives you some very sleepless nights? I am not here to take the position that fear is non-existent. I have had too many things to be afraid of in my own life to say that. Fear does exist, mightily so, and that's one of the places to begin to recover, one of the things to do is to master it. I have had to master the appearance of reality of the dominating fear in my life, and I have had to do it with my health more than you shall ever know. I have had to do it with my life repeatedly. I have come into this pulpit when it did not seem to me that I could get from the door to my pulpit and face my audience; I have faced the microphone when I felt that I could not think of another sentence to utter. I have had to pay the penalty of that exhaustion eventually which comes in giving of the whole of my mind and in the sharing of the burdens and problems of life. But never, in the midst of any of the fear that I had that it would be impossible for me to continue, but what I immediately took that fear, with all of its appearance of reality, and I substituted for the fear the constructive thought that I am attempting to do good, that I am attempting to be helpful, that I am attempting to be encouraging, and there can be no penalty exacted for the doing of good, and my fear vanished. I positively affirmed myself as a channel for the expression of good, and then by attempting to obey what everyone ought to obey, the art of physical harmony, being careful of diet, knowing the value of wholesome outdoor living and exercise, regulating the body in terms of what science and physicians know are necessary, being rational in these matters as well as any other, lifts one out of the realms of the physical, and the same thing is true in the realm of the spirit.

I have had bad experiences just

as real as any of yours. I know what sin is in all of its blighting, devastating, ruinous character. I know how it demoralizes a life. I know that there are people in this audience this morning that spent last night in the brutalities of life. They are listening, they are here, and your life seem pretty empty this morning, does it not? The lights have all died out, the inspirations are all dead, the silly, frivolous words that seemed so important are now ashes. The hour is dead and you are left with your thoughts, with your life, and with your remorse, and something has happened to your souls, and you have found it empty, you have found it does not pay, you have found it difficult and dead.

Now, ladies and gentlemen, I am going to suggest, in the closing moments of this analysis this morning, I am going to state my premises as to what I have been able to do in applying it to my own life in overcoming this thought of fear, and I shall do it as best I can, because I know it is difficult, it is very difficult to translate into words these deeper experiences of life, because words themselves, at times, seem incompetent and ineffective.

The first illumination which I had which completely robbed life of fear for me, after all the failures and stumbling—sometimes I think I have had more than my share—and all the difficulties which I have had to face, and they have been many, all the disillusionments and all the frustrations, and they have been a multitude, but one of the illuminating things that came into my life was this: The moment I realized that I, with everything that I was, and everything that I am, am a part of the eternal life principle, fear began to melt. That I, Preston Bradley, and you, are a part of a life principle, a principle that pushed itself out of the slime into the sea, out of the sea into the earth, out of the earth into the air, out of the air into the larger Heart of the Eternal, that I was

given human form, a brain and heart, a body, and that I am a part of Life, eternal Life, and, therefore, no permanent disaster can wreck my life or my world. The eternal God cannot be slaughtered by the weaknesses of the passions and failures of men. That every heart that beats is a part of the greater Heart, and that every life is a part of the Oversoul. That the harmony of body, soul, mind, with the evolving idea of developing life, will straighten out every chaotic life in this congregation today, and every chaotic life listening!

Why are you worried? Because you are out of step. Why are we anxious? Because we have thought that the things that we ate, and the clothes that we wore and that our bank accounts constituted success. Why, we nearly lost our souls in an era of materialism and machinery! Ah, my friends, let this utterance sink into every heart and every life, let it dwell there, make it your permanent guest, live with it always, it will take the cobwebs of fear out of your mind. It will help science to adjust you to physical harmony, it will make you love life, it will make you vibrate, it will make you dynamic! Let us see to it that we put our houses in order. Let us look under the rugs and in the corners. Let us not be concerned only with the parts of the house that the guests see, let us clean all the house! Are you big enough to do that? Am I?

Am I willing to take my mind, my heart, my life and put them all in the control of the larger heart of the Infinite? Shall I make reservations and hold back something? Shall I say I can do this, but I cannot do that, or shall I take my life and you take your lives and say: 'All the way through!' If you do not go 'All the way through' you will never get a complete recovery. Your fears will go only when you go 'All the way' with your lives! There can be nothing held back, there can be nothing reserved,

are you ready for the sacrifice, my fearful ones? Are you ready my chaotic life? Are you ready my wearied soul? Are you ready my tired body? You flirted with life, you have played with it, it was a candle flame and you were a moth and you have been singed and hurt, and now you are afraid, afraid for your bodies, afraid for your souls, fearful of what "they will say," of what "they will think." Ah, it is not enough to have life, not enough, there is something else, SOMETHING ELSE, and I am finding it, and it will change your life as it changed mine, SOMETHING ELSE!

Will you listen to it? I am come that ye might have life? No! 'I am come that you might have the abundant life.' Just life is not enough, it must be an 'abundant' life, and what does an abundant life imply? Vitality! Therefore a brain that has been eradicated of its fears and not afraid to take the cold analytical processes of science out of the laboratory of religious truth and put religious truth under the test, and out of the refining processes our fears of religion have gone and no one is ever afraid of God or hell any more—they don't exist! There is no such thing as the "unpardonable sin," it does not exist!

Every heart here and everywhere today is a heart that belongs to the universal Father of us all, and no matter how we have strayed and fallen and how broken that heart, the time would come that you might have life, and that you might have it "more abundantly." So religious fears are swept aside, now we can see clearly. Now we can understand the abundant life means vitality and there can be no vitality where there is disease of cells and the twist of a moral character, and all these devastating, disintegrating things that happen to a human life. Health will glow when harmony comes! Peace will come when the assurance of the everlasting strength takes possession of the human body and the human soul.

To every fearful life, hear me now! To every broken and hurt life, to every sorrowing and to every strained life, take heed, I have good news! It is the theory of the philosophers, it is the thoughts of the theologians, it is the personal testament of a life! Clean out your brains from filth! Clean your bodies from the disasters! Now that you are master, that your fears can no longer control that life, glorious, beautiful, vibrant life, begin where you are. That's where I had to begin with my fears, where I was. Don't wait until the social order is established to meet your demands! Don't wait until poverty has been eradicated, until every problem of religion has been solved! Don't think that you have got to have a perfect world to function in, a perfect social order! Will you begin with me where you are now? Right where you are? The glorious part of a regenerated and transformed life to be found in the fact that each of us can begin right where we are, and that we can begin RIGHT NOW at your age. I am not concerned whether it is 15 or 80, no matter what your social position is, I am not concerned about that, no matter what your financial position is. What are these things? Is money to rule me? Am I to spend my life for the cheap jingle of dollars? Don't I know the fine art of being poor and the joy that sometimes comes with poverty that the rich never know? Have I not suffered upon a bed of sickness? Therefore do I not thrill to the beauty of health? Are these things going to stifle me? No, my friends, I am going to take possession of my life, now won't you take possession of yours and get the victory?

Let's make the start! Worried, broken, tired, sick—what has life done to you? Well, say right back to life: 'You have done all you are going to do! There's no obsession that I am going to carry with me 24 hours a day, I am through with you, get away, out of my sight, who do you think

you are? Do you think you are big enough to break my life, strong enough to make me shoot myself for my family and my children and my loved ones to grieve over and to bring upon them the pathos and sorrow of life! Ah, life, you and I have met now face to face, and it is not a singing school, it is to be a conflict, for life never was easy, and never was meant to be, and there could be no victory without a conflict. So begin your conflict, it is the only way to get the VICTORY!

WEDNESDAY BOOK LECTURES

The response of the people to the Wednesday evening Book Lectures has been so great that they are rapidly becoming one of the most largely attended of all the services of the church. The audiences have grown until the church is filled and people standing at every lecture. They are held every Wednesday evening at 8:00 o'clock and are over at 9:00 sharp.

During March the subjects are as follows:

March 7th—Pearl S. Buck, "The Mother"

March 14th—Phyllis Bentley, "A Modern Tragedy"

March 21st—"Jean Val Jean" from Victor Hugo

March 28th—"The Book of Books."

People are attending from all over the city and from many other churches. There is no admission and people of every creed, faith and race are most heartily welcomed.

FUNERALS

- 2—Mrs Alice Arnum, Interment, Oak Ridge
- 15—John C. Yager, Interment, Oakwoods
- 15—Edward Charles Dambacher, Interment, Graceland
- 30—David Shaw Wilkinson, Interment, Linden, Michigan.

THE UPTOWN PLAYERS

The Uptown Players Circuit Theater came to us in down town Chicago this winter and have given to us their offering: plays of high merit, artistically presented and ably produced and directed by J. Bradley Griffin whose work both as a director and a Dramatic Reader is a great inspiration to all who know him, and a great contribution to the field of art.

The first production of this group of players, after they were installed in their new home at the Chicago Woman's Club Theater at seventy-two East Eleventh Street, was their November production of "Candida" by Bernard Shaw. This production, a noteworthy introduction from any theater group, was one of excellent charm and beauty in presentation.

The Uptown Players own Marion Hoffman was a delightful Candida, greatly imbued with the qualities needed for this portrayal. And with that inspiring young actor Thomas McDermott as "Marchbanks," this production of Candida rode gallantly to success.

The December offering of this group was Frederick Lonsdale's English Parlour comedy, "Canaries Sometimes Sing." This play was different—unusual, a sophisticated comedy of words giving a splendid variation to the Players Program of plays. In "Canaries Sometimes Sing," John Graham (whom we all miss terribly) gave his usual sincere and appealing interpretation to the role of Geoffrey Symes. A work of the popular young English author, Noel Coward was chosen for the Players January production, "The Queen Was In The Parlor," and a more delightful play in human interest, in beauty of production, and in excellence of interpretation by any Little Theater group, this writer has yet to see.

Beauteous Helen English was in every sense queenly. Could I say more? And Edward Tabriskie

as "Krish," "Nadyas" true friend, gave an excellent characterization.

This month's presentation by this fine acting group is to be Arthur Goodman's splendid play, "If Booth Had Missed," a play of the reconstruction period, if Booth had missed and if Abraham Lincoln had lived.

Great commendation is due the Uptown Players and their director for their choice of this play, and their sincere and earnest desire to give their finest talents to this great dramatic offering—a masterpiece on the life of Abraham Lincoln.

The Uptown players March production will be "Blame The Stars" by Ray Chandler. This is a John Golden production from New York city, and it is a great honor to the Uptown Theater director, J. Bradley Griffin, that John Golden has selected him to direct the first production of this play in Chicago.

Each month on the first Sunday this group of players have held a three o'clock tea in Bradley Hall, and have had as their honor guests at these teas, Marion Claire, soprano of the Chicago Civic Opera company and her conductor husband Henry Weber, Lulu Jones Downing, composer, musician, artist, Mrs. Frank G. Logan, poet and others.

At one of the never-to-be forgotten teas, J. Bradley Griffin gave his dramatic reading of "The Prophet" by Rahlil Tibrar, and was assisted by Lulu Jones Downing who has arranged this magnificent work to her accompaniment.

This writer attended the Saint Valentine Tea yesterday given in honor of Mr. and Mrs. Mathew J. Riley, and with my heart aflutter I witnessed the Balcony scene from "Romeo and Juliet" with Helen Wright as Juliet and Thomas McDermott as Romeo, and the modern Balcony scene from Noel Coward's play, "Private Lives" given so realistically by Marion Hoffman and Donald Briggs.

It is no wonder these monthly teas prove to be one of the most delightful social events of the Peoples Church.

—Polly.

WEDDINGS

- 9—Walter Melrose and Bernice Norwicki
- 11—Joseph A. Sampson and Edna M. Cafmeyer
- 15—Herbert P. Johnnek and Marguerite W. Haase
- 23—Robert S. Sydnor and Edith H. Berglund
- 24—Einar L. Bruce and Lou Kimmel
- 27—Waldemar F. Hoffman and Margaret E. Ryan.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of January:

- 3—Book Lecture, The Peoples Church
- 5—Address, The Peoples Church
- 5—Address, Chicago Public Library
- 7—Two Sermons, The Peoples Church
- 8—Address, Austin Woman's Club
- 8—Meeting, Chicago Public Library
- 8—Meeting, Board of Trustees
- 9—Address, Chicago Consumptive Aid
- 10—Book Lecture, The Peoples Church
- 11—Address, Sherman Hotel
- 12—Address, Milwaukee. Wisconsin
- 13—Meeting, Izaak Walton League
- 14—Two Sermons, The Peoples Church
- 15—Meeting, Woman's Club, Drake Hotel
- 15—Address, Symposium, Temple Sholom
- 16—Address, Stevens Hotel
- 17—Book Lecture, The Peoples Church
- 18—Address, Lion's Club, Edgewater Beach
- 18—Address, III. Chapter, Organist Guild

- 19—Radio Address, NBC
- 19—Address, Chicago College Club
- 21—Two Sermons, The Peoples Church
- 22—Address, The Speaker's Club
- 22—Address, Roosevelt Hall
- 23—Address, Temple Beth Israel
- 24—Book Lecture, The Peoples Church
- 25—Address, Souix City, Iowa
- 28—Two Sermons, The Peoples Church
- 29—Linden, Michigan
- 30—Linden, Michigan
- 31—Book Lecture, The Peoples Church

THE CHURCH SERVICES

The attendance at the services of the church are a constant inspiration to use all. The response from radio friends maintains a steady increase all through the season. The Sunday evening congregations are the largest in the city and have necessitated installing two amplifiers in the building to carry the sermons to two other halls. 2600 people can now hear the services.

The evening services have been beginning as soon as the auditorium is filled. The organist, Mr. Flandorf and the choir have been doing gracious service in beginning a half hour earlier enabling the early comers to hear them. The sermon subjects are all of an enticing character with a careful avoidance of the merely sensational. The attitude of the pulpit is always constructive and never more so than when it is critical. People of all faiths and creeds are attending and the church is meeting the needs of thousands of people. The Question Box at the Sunday evening services reflects a cross section of the difficulties which men and women are facing in this transitional age. The Peoples Church of Chicago has a warm place in the affections of the people and is performing a great mission of love and inspiration. It is worthy of all the help and support which can be given.

THE WOMAN'S CLUB

February may be a short month—but it most certainly held a great deal of interest for the Woman's Club in the splendid program dated for the month.

February 5th, a large and appreciative audience greeted Dr. Bradley when he spoke on "The Meaning of Culture."—Tea was served during the social hour following the lecture, when many enjoyed meeting and chatting with the Doctor.

February 12th, The Department of Public Health and Child Hygiene of which Mrs. R. A. Pellage is chairman presented Dr. Max Thorek who spoke briefly on "Facts and Fakes in Medicine." Dr. Bertha Van Hoosen, attending physician at the Woman's and Children's Hospital and Founder of the "Mothers Milk Bureau," thrilled her audience by relating her experiences in Japan during a terrific earthquake, and relating this to her subject on "Self Control." An extremely interesting talk. The musical program was given by artists far above the average, Miss Ann Motluck, violinist, Miss Ethel Hoffmeester, accompanist, pleased the audience very much. Mrs. Wilford Wine, 9th District Legislation chairman, read a short but well prepared paper on the Tugwell Bill. This meeting being close to Lincoln's birthday, Mrs. Reynolds fittingly read a very interesting article about an original portrait of Abraham Lincoln, a fac-simile of which was on the wall of Channing Hall.

February 19th, chairman of Division of Drama, Mrs. Gertrude Weedham read a one act play entitled "Lady Versus the Law." Mrs. Weedham's characterizations are always delightful, and she is always greeted by appreciative applause. Mrs. Gilmore gave a talk on "Fashions and Figures."

February 26th, being Reciprocity Day in our year book, all the officers of Woman's Clubs in the Ninth District were invited to be

our guests. Many other guests came also, and Channing Hall was filled to capacity, extra chairs having to be brought in. The program was presented for the first time by members from the Drama Study Class, under direction of J. Bradley Griffin. A one act play was given entitled "A Woman of Character" by Estelle Aubrey Brown. The cast included Georgia Riley,, Mina Williams, Gertrude Needham, Ruthanne Hermsdorf, Edna Eddy, Erba Pankow, Jessie H. Johnson, Georgia Bell and Grace Thayer Bradley. The play was snappy and full of human interest. The audience plainly showed their pleasure in it. The Woman's Club may well be proud of their Drama Study Class, and look forward to their greater achievements in the near future.

Mrs. Mathew Riley, program chairman, presented Roger Bromley, dramatic baritone, in a group of songs, accompanied by Doris Strafford. An artist such as Mr. Bromley is a high spot on any program, the audience was charmed with him.

Mrs. Logeman, social chairman, with her assistants, served coffee, tea and home made cake following the program.

Mrs. Justice, president of the Ninth District, and Mrs. Preston Bradley served at either end of the prettily candle-lighted table.

Thus our Reciprocity Day was a truly delightful occasion, and seemed to be thoroughly enjoyed by everyone present.

RELIGION

Older than the home is the Temple; older than the workbench is the Altar; older than the sword is the sacrificial fagot; older than the soldier is the Priest; older than written language is the spoken Prayer; older than painting is the invisible image of a Shapeless One. Religion is the first and last thing. It is the universal language of all human hearts, no matter what their age, race, nationality or creed may be.

The different forms may be employed to visualize that Something which stands beyond, behind and within the flux of things, yet is the desire of each man the same. And tho different may be the language and symbols used to give meaning to all that passes, the while it eludes apprehension, yet the hearts of all men speak a common language. Tho our temperaments differ, yet are we dedicated to one august destiny and united in one common quest for that which is ultimately ideal. Ever the vision leads on, sometimes with many gods, sometimes with one; sometimes with many saviors, sometimes with one, sometimes with a holy land washed by ocean waters, sometimes with Holy Lands implanted in men's hearts. Because we are grandly human we shall ever build our altars, offer our prayers, sing our hymns. But more and more shall we learn that beneath all our variations abides an eternal Unity which makes us brothers one of another.

Dr. Waldermar W. Argow.

NEW MEMBERS

The Peoples Church of Chicago holds a public recognition service for all who have united with the church during the preceding month on the first Sunday morning of every month. Those persons who are in sympathy with the work which this church is trying to do may signify their desire for membership by applying to the pastor or the church office anytime during the month. Radio listeners who may desire membership may write to the church office or to the pastor. Members do not subscribe to any fixed creed or statement of faith. We respect the right of individual thinking on all matters of religion. Nor is there any fixed dues or pledges required. These are individual matters and the church believes in leaving them entirely to the individual.

SEATS

Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seat-holder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

ASPIRATION

Born in each heart is impulse
strong
Aloft towards heav'n its path to
trace,
E'en as the lark its thrilling song
Sings till all lost in azure space.

As eagle soaring sweeps amain
O'er bleak untrodden pine clad
height,
As struggling homeward still the
crane
Urges o'er plain and marsh her
flight.

Up then, my soul, and never flag
Soaring the marsh of error past,
Thro' clouds of doubt, o'er trial's
crag,
Struggle to home in truth at last
—Goethe.

I bring you beauty whose only use
is beauty,
You cannot ride it, you cannot
hitch it to your cart like mares.
It soars and sings — you cannot
have it for your garner,
Nor sell it in the mart—
There is no quotation on gossamer wings and ecstasy.
—Muriel Strode.

We have learned the principle that love and justice and sympathy will make a happy home. Now we are trying to learn that the same principle, no other, will make a happy world.

—Charles E. Park.

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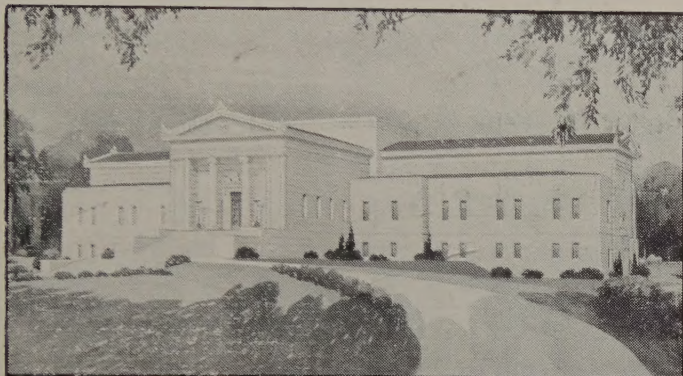
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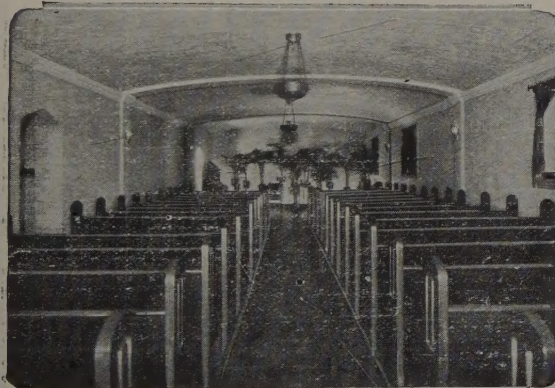
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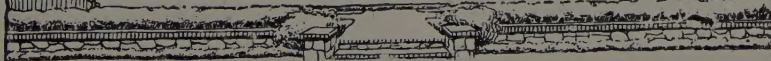
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